THE TRUE MIDNIGHT CRY.

BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM.

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Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the *time* of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the *time* is fulfilled." Luke xix. 43, 44, "For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9–11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1–5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Ecc. viii. 5–7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." Jer. viii. 6–9, "I hearkened and heard, but they spoke not aright; no man repented him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7–9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11–14, "And that knowing the time, that now it is high time to awake out of sleep.

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlvi. 9, 10; Gen. ii. 1–3; Heb. iv. 4–9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the judges 153 years. From the division of the Land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 448 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point

of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of Gentile domination over the church of God, spoken of in Lev. xxvi., began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5–12; Jer. xv. 3-9; Jer. l. 17; 2 Chron. xxxiii. 9-11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. chapt. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the *Clouds of Glory*. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined* or *cut off*, and constitute a part of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was *first issued* or when it was *carried into execution*; it could not be the *former*, because *the* decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xliv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 1–4; Ezra vi. 1–15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion; we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19–34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bore witness unto the truth. But I receive not testimony from man" In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own *testimony* without those *miracles* was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2–6; Luke vii. 19–23 The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they under-

stood it not. In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the TIME of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Cæsar—see Luke iii. 1–3. The administration of Tiberius began, according to the unitedtestimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exigus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time *before* the death of Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13–15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11–13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1–21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he *tarried* and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was *not yet* cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the *covenant* was *confirmed*—see Dan. ix. 27. In the *midst* of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "*midst*," is by the Lexicon defined, "*half, half part, middle, midst.*" The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This event took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A. D. 33, and not for several years before and after. But according to the Caraite reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was *confirmed* half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a *firm foundation*. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9–11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed *no miracles*—see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified, and that was to *testify* concerning the *works* and *Resurrection* of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a *special* witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this *testimony alone* was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached every-

where, the Lord working with them, and CONFIRMING the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.—The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the *time so definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that TIME is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two was three in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded.* In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the *time* of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an *equally strict regard to time.* Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the *same day* he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22, 23, 24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a *single point* of the law is to fail. *All must be fulfilled.* The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the *tenth day* of the *seventh month* of the *year of jubilee:* and that is the *present* year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one were risen from the dead."

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